

THE UNITED MISSION ADVANCE

Church Extension Fund Explained

Seeing the anticipated \$1,000.00 to be used for Home Missions in the United Mission Advance is to be directed toward the Church Extension Fund, it might be well that we understand what this fund is.

The above named is a revolving fund. By this we mean that home mission congregations, just beginning their work, are given the opportunity of borrowing from this fund for the erecting of a first unit of the church and also for building a parsonage. The first unit is often the complete church up here in Canada but in the States it is just a part of it, as the churches built are much larger and the costs are much greater.

The money loaned to the congregation in this manner is loaned at the rate of 3 per cent interest. However, we have an excellent set-up, worked out by our home mission director, Pastor P. S. Dybvig, whereby congregations that are able to become self-supporting within a designated time receive the money without interest for a specified length of time. This has proven a great blessing both to the congregations and to the church at large.

Much of the money in this fund is loaned out on a ten, fifteen or twenty year basis, depending on the amount of the loan. Thus the congregations are to pay back the principal in a specific time and then the money thus returned will be again available to another congregation.

It is not so long ago since no money was available through this Fund. The "revolving" part of the Fund was not functioning, congregations paid the interest and that was about all. Thus some of us who worked in the early thirties had to finance our own home mission churches in some other way. But when the president of our church, Dr. J. A. Aasgaard, had to take over the reins of the home mission department, during the depression, he set the fund up in such a way that Mr. Nasby of Augsburg Publishing House, was delegated with the task of getting the fund to "revolve" once again. As a result loans were paid and interest as well. Mr. Nasby did an excellent job.

Then came the days of the present administration in home missions. Fine progress has been made these years as well, until today we have a present revolving fund of \$786,554.92. This fund is then known as the church extension fund.

However, even though the amount may look large to many of us, yet when we consider that another Lutheran church, about the same size as ours has a similar fund of about \$2,500,000.00, then we realize that we are in need at the present time. In fact, at our last home mission board meeting much time was spent in trying to pick the best out of the many fields, to determine which ones should be started now. There was no question as to the fact that all the fields should be occupied, but the board already found that it had begun to trust in the united mission advance funds to the amount of about \$300,000.00 and therefore felt it could not stretch itself any more.

Thus we see the necessity of "going the limit" for home missions at this particular time. We must occupy fields if we are going to do the most effective work for salvation of souls.

The Needs

ON THE HOME FIELD

Needs for Present Work:

To complete loans already voted	\$170,000.00
To finance parsonage and first unit in present parishes where these are lacking	395,950.00
To finance parsonage and first unit on new work already assigned to our church	308,000.00

Total needed for present work \$873,950.00

Needs for New Work:

Ten new fields in 1948 over and above what could be established with our present fund	\$250,000.00
Ten new fields in 1949 over and above what could otherwise be established	250,000.00
Ten new fields in 1950 over and above what otherwise could be established	250,000.00
Total need for next three years for new fields which otherwise could not be established	\$750,000.00

Total needed over and above present fund 1,623,950.00

The above is no small sum but we are no small church. If we have a great vision and big hearts, our gifts will be proportionately large.

Canada's fair share of the above is \$25,000.00. If everyone meets his responsibility, our Church in Canada will meet her quota.

ON THE FOREIGN FIELD

New stations, centres, churches etc.	\$337,000.00
Ten new mission stations	
Rest colony for missionaries	
New station churches	
Eight residences	
Educational advance	375,000.00
Student centres	
Bible schools	
Normal schools	
High schools	
Industrial training schools	
Outstation schools	
Seminaries	
Hostel for missionaries' children	
Medical service	167,000.00
Hospitals	
Doctors' residences	
Nurses' homes	
Printing and publishing	257,500.00
Publishing house and printing equipment	
Christian literature	
Book stores	
Rehabilitation, China	350,000.00
Total foreign mission need	1,486,500.00

Foreign Missions Speaks For Itself

It is hardly necessary to mention much about the needs of the foreign mission fields. We have heard of how receptive China is to the Gospel today and yet our equipment has never been at a lower ebb than at present. Church and hospital buildings have been bombed and are badly in need of repair. New stations need to be established to continue the former work and to add new impact to the work of the future. When we think of the fact that 99.9 per cent of the people on our field in China are unchurched as yet, then we see that we have hardly begun our work in this wide open foreign field.

Looking at our fields we see nearly the same condition prevailing when it comes to the unchurched. In Madagascar 97.7 per cent of our field is unchurched; in South Africa, (Zululand), 94.8 per cent, while in South America the work has just barely begun so it would be even difficult to mention percentages. Time is ripe for doing much in Madagascar in the line of Christian education. We know our own Missionary Stolee has done much to make this a realization. In South Africa medical needs seem to be the greatest at present.

It should give each one of us a real joy in just thinking about the possibilities there are in these vast fields abroad, and should make us want to do our utmost to see them realized. We perhaps can do other things, for home missions, being right in the field, but when it comes to foreign missions all we can do is to give but we can do plenty of that if we only will.

Home Mission Support to Canada Through 1947

Calgary, Alberta	\$17,597.67
Claresholm, Alberta	7,759.99
Crooked River, Sask.	10,261.48
Dawson Creek, B.C.	11,261.48
Ft. St. John, B.C.	5,914.70
Frontier, Sask.	5,600.33
Glendon, Alta.	8,108.49
Hanley, Sask.	4,837.75
LeRoy, Sask.	3,840.39
Macoun, Sask.*	6,542.25
Macrorie, Sask.	12,462.27
Mossbank, Sask.*	2,849.68
Moose Jaw, Sask.*	15,002.30
North Battleford	24,504.25
Parkside, Sask.*	6,626.52
Prince Albert, Sask.*	11,115.31
Rose Valley, Sask.*	8,100.82
Saskatoon, Sask.*	20,619.91
Sexsmith, Alberta	12,015.89
Strasbourg, Sask.	2,330.00
Swift Current, Sask.	13,684.50
Watrous, Sask.*	5,338.08
Winnipeg, Man.	22,573.14
Melville, Sask.*	2,300.00
Lake Alma, Sask.\$	4,300.00
Valhalla Centre, Alta.*	1,500.00
Bentley, Alberta*	2,400.00

*Will be self-supporting in 1948

*Self-supporting since 1946.

*Report goes back only to 1945.

\$Report goes back only to 1943.

When we look at the above figures it should spur us on to put forth every effort to raise money for the United Mission Advance as an appreciation of all the money that has been used on the home mission fields in Canada.

It is better to walk by faith, than to talk of faith.

Every lock of sorrow has a key of promise to fit it.

Who Says We Can't?

We told a pastor the other day that one of the words that should not be found in a pastor's vocabulary is the word "can't". God tells us that for Him all things are possible. If then we are empty vessels, willing to be filled with the Holy Spirit, nothing should be impossible for us. And nothing is, if we dare to believe it!

Certainly it doesn't take a great deal of faith to believe that our church can step out, this fall and winter, in what is known as the United Mission Advance, and raise a sum of \$2,000,000.00. It is true that one or two cannot do the job alone but our purpose is to enlist the help of every pastor and congregation member. It is with this mind that a network of human machinery, under God, is being asked to help in the program.

First there is the central committee which consists of men vitally interested in both the home and foreign missionary program of our church. Then there are three directors, two of whom are heading up each of the departments of home and foreign missions, and a third designated as executive director to help carry the load.

In each circuit is a circuit director whose duty it is to see that each congregation is represented at the circuit rally, and that each congregation is covered both for preaching on the 12th of October and also as far as solicitation is concerned.

Every congregation also is responsible through its working committee. This committee is to help furnish names for solicitors, so that every member of the congregation is contacted. He may be asked to do some soliciting, or at least accompany the solicitor, so each member is contacted with the least possible difficulty.

But more important than any of the above is the individual congregation member. His duty is to talk over with God his responsibility in this matter,

to read the material carefully that comes to his home, and to greet the solicitors with a hearty hand-shake as they walk over his threshold. But even more important is his responsibility in returning to God, in behalf of home and foreign missions, an amount that is in proportion to his income, which amount he need not be ashamed of, whether it is accounting to God on the day he gives it or on the last great day of accounting.

The procedure will be something like this: A week or two before the solicitation each member of the congregation will be given such material as "The Missionary," our regular missionary magazine, and also a copy of the colored insert that recently appeared in the "Lutheran Herald." Then everyone will be urged to be at services on October 12th, or the date closest to that day when services will be held. Our pastors will "stretch" themselves to be in every congregation in their parish on that day. In some instances that will be humanly impossible here in Canada. However, each one will be confronted from the pulpit with the great work of our church in both home and foreign fields. We hope each one will be willing to face the facts honestly and squarely and be willing to contribute proportionately.

As soon after the 12th of October as it is found possible, each home will be visited and everyone will be given a chance to make a contribution. This includes children as well as adults. We hope to receive most of the gifts in cash. However, there may be those who want up to six months to pay. Children who feel they cannot give an immediate gift will be provided with coin cards.

With a set-up such as this and with the assurance that God will bless this particular effort, how can we fail? Under God, we cannot!

The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge,
Drawer 400, Camrose, Alberta.

Business Manager: Joseph B. Haave,
Admiral, Sask.

W.M.F. Editor: Mrs. Gilbert Hoyme,
Camrose, Alta.

Y.P.L.L. Editor: Luther S. Olson,
Camrose, Alta.

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The Church Advances

In this day and age of one-ways, cub-planes, television and self-service stores, it is time for the church of Jesus Christ to step out on an accelerated program. The time has come for the church to get out from behind the walking plow and to climb on the tractor. And this not to make going easier, but to make progress and to do so in a much more satisfactory way.

To accomplish the above each one is asked to follow through in the program of Advance. This Advance is dependent upon at least three things: prayer, purpose and power.

Certainly we progress no faster than we do on our knees. If our knees are not bent our backs will be broken. No one has ever done anything for God who hasn't tried to do it in God's way and His way cannot be determined without talking to Him about it. Therefore, we must be down and doing—on our knees, asking God to help us advance under the banner of the Cross of Christ. Only then will we succeed.

But there must be purpose in our advance, and that purpose is to win more souls for Christ. It is the only vision we have ever had, do have now, and will have in the future. If there is anything that hides that vision the Church of Christ will retreat instead of advance.

With the prayer of saints about us and with the dynamic of saved souls before us, we are to set out asking that God's power in us may be used to further His Kingdom.

There are many manifestations of that power within us, as we let God work through us, but one of the greatest powers that He asks to be released through us is that of money. Has it not power? Look how it has enslaved some men. People bow before it and march slavishly to its music. On the other hand, look how it sets some people free. Did you read just recently about that soul saved out on the home mission front, in the U.S.A., in Canada or Alaska? Did you see how people are clamoring for opportunity to hear the Gospel across the waters? Why? Because the power of money was set loose in supporting the missionaries at home and abroad.

But there is need for greater release. Our church is now coming and asking for us to manifest our power more than ever. Perhaps we have been rather negligent in showing this power. Maybe we had to show our power as a farmer or businessman and as a result have used our additional income these past years for that. There is nothing wrong in so doing. God wants us to be "up to the minute" farmers and businessmen. But He wants us to be "up to the minute" Christians, too, and surely these are the Christians that are letting God into their purses to "take over" for His sake.

We are being asked in the whole church to let loose \$2,000,000.00 of this dynamic power called money. If we respond only heaven will know the results. That's even more powerful than the atomic bomb of which

they tell us it will take less than a generation to reveal its terrific power.

We, in Canada, are asked to show our power to the extent of \$25,000.00. That isn't very much at best. How fine it would be if we could show even more power. But this will do, if we do it well.

God wants us, you and me, in the church to advance. He wants us to show our power through our means. When you are asked to release this power, let it be so substantial that it can even be felt in the U.S.A. and Canada, in Alaska, China, Madagascar, South Africa, South America and to the uttermost parts of the earth.

God give vision to every member of our church to release his power through his means. That souls may be saved and petitions granted!

—M. A. D.

THE UNITED MISSION ADVANCE

Thinking It Through

"Another appeal — the church wants money again! Always wanting money!" Perhaps such thoughts entered your mind when you first heard of the United Mission Advance. Let us think more about this.

It is true that there have been many special appeals about lately. No one knows that better than those responsible for carrying out this mission drive. However, this is a time to advance both on the home field and in foreign lands. It is the souls of men we must reach, and this does involve money.

But should we in Canada be concerned? Does it matter to us? Yes, it does! It matters as much, yes, even more than to any other part of our church. Practically every one of our congregations in Canada received outside help when the work was started. It is very doubtful whether there was a single exception. Home mission grants helped support the pastor when the work was started. Many congregations also received a loan from the church extension fund to help build their churches. Over half of our parishes in Canada are today receiving home mission aid. Congregations in Canada, too, have recently received help in building their churches. This outside help was good help in starting the work. Now we have a chance to help others in getting the work started in new fields. There is such great need for that in Canada and in the United States.

We, too, have an interest in the foreign mission fields. Many of the missionaries of our church are from Canada. Surely we will want to be along to give this extra boost at this time.

God has commanded us to advance. "Speak to the people of Israel that they go forward!" We must heed this call to advance today. It is far more than a question of money. It is the question of advancement in the Lord's Kingdom. It is the souls of men at stake. What will we do about it? Will we think about it? Will we pray about it so much that we become really concerned that the cause of Christ might go forward?

Here is a special privilege for all who love the Lord and His work. It will mean real sacrifices for many of our people to be along in this appeal because of poor crops, but such sacrifices those who are interested in the advancement of the Kingdom will gladly make. God has been good to us! The blessings of the Gospel were brought to us because somebody else was willing to help.

This is more than a question of money. This is an opportunity for us to go forward! Shall we advance?

—Jacob B. Stolee.

Dr. O. K. Storaasli Accepts Call

Dr. O. K. Storaasli has accepted the call tendered to him by the Canada District of the Norwegian Lutheran Church of Canada, to become professor at Luther Theological Seminary, Saskatoon, Sask.

United Mission Advance Directors Appointed

The Circuit directors have been working for some time, doing all in their power, to get the united mission advance in motion. Their interest and work will be contagious as the work progresses.

Following are the circuit directors:

Camrose	Pastor K. C. Grundahl.
Edmonton	Pastor G. J. Ostrem.
Manitoba	Pastor K. Bergsagel.
Moose Jaw	Pastor Sigmund Bue.
Peace River	Pastor Osborne Olson.
Prince Albert	Pastor J. B. Stolee.
Saskatoon	Pastor M. S. Johnson.
South. Alberta	Pastor Henry Haugen.
Swift Current	Pastor Josef Haave.
Yorkton	Pastor Amund Tveit.
Yorkton	Pastor Amund Tveit.

United Mission Advance Rallies Held

During the past week United Mission Advance rallies have been held throughout Canada. This week rallies are being conducted in the Camrose, Edmonton and Southern Alberta Circuits in Alberta and in the Prince Albert, Swift Current and Moose Jaw Circuits in Saskatchewan. The Camrose Circuit rally was conducted in Camrose on October 5th, the Edmonton Circuit will meet in Ryley on the 7th and the Southern Alberta rally will be held in Claresholm on October 9th. Missionary Talbert Ronning and Pastor Mars A. Dale are the speakers for the Alberta rallies.

Saskatchewan rallies are being held in Prince Albert on the 5th, in Swift Current on the 7th, and in Estevan on the 9th. Our own Peter Stolee and Rev. T. H. Rossing from the United States will cover these rallies.

Such rallies have already been held in the Manitoba, Yorkton, Saskatoon and Peace River Circuits during the past week. It is the hope that gathering the church in various localities and presenting the cause of missions will do much to enlighten our people on the great needs, both at home and abroad.

News Items

The Moose Jaw Circuit L.D.R. met in convention at Congress, Sask. using as their theme, "Lovest Thou Me?" Jn. 21:15-17. Miss Amy Grue, parish worker in Moose Jaw, presided in the absence of the president, and also presented the topic, "Proving Our Love Through Obedience to His Stewardship Standard," and "Proving Our Love Through an Efficient L.D.R."

The election of officers was as follows: Pres., Miss Jorgine Salte, nurses' residence, General Hospital, Moose Jaw, Sask.; vice-pres., Viola Rude, Lake Alma, Sask.; sec.-treas., Josephine Martinson, St. Victor, Sask. historian, Ethel Knutson, Torquay, Sask. —A. J. R.

The Admiral Ladies' Aid in Admiral, Sask., voted to give twenty-five dollars to help equip the kitchen at Luther Seminary, Saskatoon, and five dollars for The Shepherd. The president says W.M.F. programs and Bible study are used at regular meetings.

The Camrose Lutheran Ladies' Aid sponsored a Cradle Roll rally at a regular meeting in September. Invitations had been sent to all children enrolled and their mothers. There are sixty-five members, twenty-five of which were enrolled this year. A goodly number of these were present. Several mothers and children took part in the program. Pastor Grundahl gave a short message to the mothers and reminded them that Samuel was only a child when he was called to serve God. Little children should be taught to reverence God. Even babies should not be kept away from the House of God. The Cradle Roll funds are used for mission work among the Eskimos at Teller and Igloo in Alaska, and also brings the Word of God to the unchurched white settlers in Fairbanks and Anchorage, Alaska.

ZION LUTHERAN, SASKATOON, MOVES INTO NEW CHURCH

First services were held in the new Zion Lutheran Church, Saskatoon, on Sunday, September 7. At the morning service, despite severe rainstorms, the new church was filled to capacity, and additional chairs had to be put in the aisles. Pastor O. K. Storaasli preached the sermon, "But Where Are the Nine?" based on the text for the day, Luke 17: 11-19, and stressed the need for Christians to always live lives of thanksgiving for the blessings received. The Zion ladies' chorus sang and Dr. J. R. Lavik, secretary of the congregation when it was organized in 1919, spoke on the necessity of sacrifice for anything worthwhile, and especially for true spiritual growth.

The new Zion church is still uncompleted, but the congregation is able to use the basement auditorium until the upstairs is completed in about two months. The new pews and altar furnishings will not be delivered until after the new year, and dedication services will be held then. But the congregation now has more room for Sunday School services, and special occasions, which will be greatly appreciated as the congregation continues to grow.

A parish gathering was held on Sunday afternoon of August 24th, at Birch Hills. After the service there was open house at the new parsonage.

Fortieth anniversary for the Birch Hills congregation, together with a confirmation reunion, was held on the evening of August 24th. Rev. T. J. Langley, a former pastor, was the guest speaker.

Members of Prince Albert Luther League executive, together with other leaguers, have conducted meetings and assisted with parochial schools in several congregations of the circuit. At Bethania congregation of the Birch Hills parish, Mr. Johan A. Hesje and Mr. Victor Johnson surveyed that field while conducting meetings there.

Sunday, September 7th, a Luther League rally was held at the Saron Church near Hagen for the Saron, Birch Hills and Prince Albert leagues. The offering taken was given as a special gift to the "Faith in Action" project of the district league.

The Prince Albert Pastoral conference met at Birch Hills, September 9. An exegetical study of I Tim. 6 was presented by Rev. A. N. Solheim; and Rev. M. B. Odland gave a paper on "Evangelism in the Congregation." President Dale and Dr. O. K. Storaasli attended the afternoon session when Rev. Dale discussed with pastors, the plans for the United Mission Advance in circuit.

A very interesting meeting was held in the Scandinavia Church August 23 when the East and West Scandinavia Ladies' Aids had a joint meeting. Pastor Saugen led in devotion. Our Circuit W.M.F. president, Mrs. Oscar Likness of Irma, spoke on the W.M.F. work. Mrs. Pedel spoke on Christian Nurture. Readings and songs completed the afternoon after which lunch was served.

Sunday School by Mail lessons can be obtained from S.L.B.I., Outlook, Sask. This is a service for children who are unable to attend Sunday School. Write for information and material and application blanks.

Change of Addresses

Pastor A. T. Hjortaa
814 17 Avenue, N.W.
Calgary, Alberta.
Pastor A. K. Odland,
Shaunavon, Saskatchewan.

Worry is merely getting ahead of God's Providence.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i October, 1947.

Lidelsens Gaate

“Vi maa gaa inn i Guds rike gjennom mange trengsler,” sier apotelen til de unge troende i Lilleasia (Ap. 14, 22).

Det aa være menneske og det aa lide er uløselig knyttet sammen. ingen undgaar lidelsen. Men den virker ikke likt paa alle. De som har lagt sitt liv i Herrens haand de adles og oppdras gjennom lidelsen. De opdager etterhvert at det nettop er gjennom lidelsen de største velsignelser mottas i form av en mild og ydmyk aand, et taalmodig og prøvd sinn og et aapent øre for Guds tale.

“Det hos henne som særlig tiltrakk mig, var det at hun kunne lide,” sa en om sin troende hustru.

Luther sier: “Nest etter Kristi kors er en kristens kors den største skatt paa jord.

Korset forklarer Skriften, styrker troen og lærer oss aa be rett. Det gjør Guds ord levende og kjær, det kuer vaart gamle menneske og gjennom det innplanter Gud i oss mange kristelige dyder.”

“Store lidelser er sædekorn til store og udødelige gleder.”

“Denne smerte skal en gang bli mig til nytte,” sa en Guds mann og han blev nettop gjennom smerten adlet til en av de fineste kristne som man kan møte.

Fly ikke for lidelsen, men be Gud at han nettop gjennom den maa faa fremme sitt verk i dig.

“I ilden prøves gullet og i lidelsens smelteovn prøves de mennesker som Gud elsker.”

Hovedsaken for oss er at vi i likhet med de tre Daniels menn har Herren med oss i lidelsens skole.

—Johannes Daasvand.

KORSET OG OPSTANDELSEN

Kjære redaktør.

Jeg vil nu skrive et stykke til Hyrden om du vil tage det ind.

For at forstaa syndens forferdelighet maa man se paa syndefaldet. Adam og Evas fald viser hvor farlig synden er. Disse to som var syndefrie faldt i synd. Paa grund af syndefaldet blev alle mennesker, baade barn og voksne syndere. Men straks efter faldet kom løftet om kvindens sed som skal knuse slangens hoved. Dette gik i oppfylldelse da Jesus døde paa golgata kors. Kampen paa korset blev saa svær at solen og maanen blev formørket.

Uagtet mennesker har hørt om syndens forferdelige følger omvender de sig ikke. Mange mener at naar sykdom og nød kommer da er det tid nok at søke Gud, men da er det ofte forsent. Da blir det some med de fem daarlige jomfruer som mente at de var paa veien til himmelen men som fandt døren lukket. Gud hadde lukket døren og da kan intet menneske komme ind. Jesus maa sig verdens ind i verden for at ta paa sig verdens synd. Jesus sa til Nikodemus at den nye fødsel maa til for at komme ind i Guds rike. Nikodemus var en lerd mand men han kunde ikke forstaa hvorledes dette skulde gaa til. Det er mange ogsaa i vor tid som bedrages paa samme maate.

Det er tid at søke Gud. Du som leser disse linjer fald paa dine kne og bed til Jesus og erfare at det er naade at faa ved korsets fod. Endnu er haade døren aapen for dig. Se til Jesus som hang mellem himmel og jord for at frelse dig. Der er ingen anden vei.

Hallesby siger: “Men et fuldt liv i Gud blir det aldrig for det gamle dør, vort eget jeg maa korsfestes og tilintetgjøres. Naar vi giver op alt vort eget da lever vi et seierrikt kristen liv.

Har Du Fulgt Innbydelsen?

20 s. etter tref.—Matt. 14:1-14

Har du tatt imot innbydelsen til bryllupet? Ikke? Hva tenker du da paa? Gud gjør bryllup for sin Sønn, Jesus Kristus, han innbyr deg, og du tar ikke imot innbydelsen? Du innbydes til aa faa del i alle Guds rikes herligheter og gleder, men du gaar der likegyldig og senker din sjel ned i alle de jordiske ting. Du svarer hverken ja eller nei paa hans innbydelse. Dermed viser du ringeakt for Gud og for den han sendte til verden for aa frelse deg.

Hvis en jordisk konge innbød deg til sin sønns bryllup, ville du synes det var en slik stor ære at du svarte og takket med en gang. Ja, om en av dine likestillede ba deg komme til sitt bryllup, ville du synes det var en skam, simpelt og udannet ikke aa bry deg om hans innbydelse. Men naar Gud innbyr deg, da . . .

Gjennom ord og sakramenter, gudsteneste og menighet, gjennom paa-virkning og undervisning i hjem og skole og kirke, gjennom livets tilskikk elser i sorger og gleder, i medgang og motgang, i lykke og gode dager, —er Guds innbydelse kommet til deg mange gange og paa mange maater, i barndom, ungdom, paa livets middags-høyde, i alderdom. Men du tok ikke imot den. Hva vil enden bli paa din ringeakt for Guds kjærlige innbydelse?

Det gir lignelsen deg svar paa. Bryllupet er Guds rike, sier Jesus. Med Guds rikes grunnleggelse begynte bryllupet og fullendes en gang i framtida (Aap. 21). Da Jesus kom til verden og fullbrakte sin frelsergjerning, gikk innbydelsen ut til de første budne, til jødene. Men de foraktet innbydelsen og gikk til sine jordiske sysler. Noen tok til og med fatt paa Guds tjenere, haanet dem og slo dem ihjel. Da ble kongen harm, “Og sendte sine krigshærer ut og drepte disse manndrapere og satte ild blant alle folk. Sli gikk det med dem som foraktet innbydelsen. Gud lar ikke spotte.

Saa sendte Gud ut tjenere til dem ved veiskjellene,—til hedningefolene. Derved kom ogsaa innbydelsen til deg og meg. Hvordan vil det naa gaa alle som ikke tar imot innbydelsen idag,—til de mange lunkne i vaare menigheter, til de likeglade i vaare nabolag? Vokt deg for likegyldighetens og naadforaktens store synd. Følg innbydelsen i denne stund, du som leser dette. Kast deg paa dine kne, og si: Here, Gud jeg tar imot din innbydelse om aa komme til din Sønnens bryllup. Rens meg fra synd og gi meg Jesu bryllupsklædning paa! For hans antrekk maa du ha paa deg, skal du komme inn til bryllupet det alene høver til en slik hellig fest. Det gaar ilde med dem som drister seg til aa komme uten bryllupsklædning, d.v.s. de som

Men da behøver vi al den kraft som Gud vil give os til at leve et helt liv med Gud.”

Gud vil regjere hele vort hjerte. Da bliver vi hjelpeløse i os selv—da kan Gud frelse os.

Gud har aldrig frelst et menneske som modstaar ham. Den sagtmodige giver han naade. Vil du bli frelst kjere ven som leser disse ord da se det Guds lam som berer verdens synd. Da opstaar du fra syndens død, og da bliver syndens sten taget bort ifra dit hjerte og da faar du en plads i himmelen. Da kan du ogsaa glede dig over Jesu gjenkomst.

Hans Nelson, Bawlf, Alberta.

vaager aa komme i sin egen fortrefelighets og rettferdighets drakt. Da kongen kom inn ble alle slike kastet ut i mørket utenfor. Der var det graat og tenners gnissel. Slik gaar det med deg og, dersom du fortsetter med aa vise ringeakt for Guds innbydelse. Du kan ikke bli med i Jesu bryllup paa dine egne vilkaar. Du faar ikke del i hans frelse. Du gaar fortapt-med all din pynt og all din godhet, ditt medlemsskap i kirke, din daap og din konfirmasjon-uten sann hjerte-omvendelse og hjerte-tro.

Hvordan er det saa med deg? Har du bryllupsklædningen paa deg idag? Du faar den av kongen. Den ligger ferdig for deg. Det er Kristi fortjeneste og fullbrakte frelsergjerning som du skal ta imot og gjøre til din eiendom ved troen.

Alt i din daap ga Gud deg bryllupsdrakten. “Saa mange som er døpt til Kristus, har ikledd eder Kristus (Gal. 3:27)” Da fikk du syndsforlatelsen og det nye livs spirer ble lagt i ditt hjerte. Men du har kanskje ikke tatt næring for dette livet ved Ordet, sakramentet og bønne. Du har kanskje drept det hele og staar der bare iført dine egne pjalter? Da gjelder det for deg at du paanytt tar paa deg bryllupsklædningen, at du faar dine synders forlatelse ved en alvaarlig omvendelse og en ydmyk tro.

Hvem har da bryllupsklædningen paa? De som lever i opriktig tro paa Jesus som Frelser. De som daglig faar sitt liv fornyet med ham i anger og bot. De som renses i Kristi blod og ved bønn og ord faar kraft til aa si nei til synden og gjøre hans vilje. De har bryllupsdrakten paa . . .

Venn, har du Kristi bryllupsklædning paa idag? Naar kongen kommer for aa se paa dem som sitter tilbords, vil han da finne deg ikledd Jesu bryllupsdrakt, eller nøken? —H. A. S.

Har sorg og bekymring først drevet mig til bønne, saa fordriver jeg atter sorgen ved bønne.—Melancthon.

Hvis du ikke tenker mer enn du taler, taler du for mye.

Glede i Gud kan høre fugelsang endog i tordenvær.

Ensomhet og fellesskap er to kraftkilder for et sunt aandelig liv.—Løhe.

Kjedsomheten er de tomme fortys-telsers forgaard.—Sk.-P.

Evig Død

Aa skilles fra Gud for alltid, betyr at alt det strykes bort som her i denne vonde verden enda vitner om at den er gaatt fram av en god skapers haand: naturens skjønnhet, en mors kjærlighet, et barns latter, er ærlig kameratskap, kroppens kraft og velbefinnende, naturens hvile og den nye dags haap. Alt det som er den sataniske forvanskningen av Guds skapning, alt stygt og plagsomt, alt simpelt og djevlesk som kan forekomme i denne vonde verden. Fyll hele tilværelsen, hele framtiden, hvert minutt og hver kvadratmeter med lumpenhet og skadefryd, med gemenhet og ondskapsfullhet; med djevlesk lyst til aa pine og plage og sett over alt dette innskriften: Den som trer inn her, lar alt haap væрте ute. Haap aldri noen forandring, aldri noe annet, aldri i evigheters evighet.

Det er den evige død. Det er syndens ytterste lønn.—Bo Giertz.

Son, Kom Ihu

I Lukas evangelium det 16de kapittel leser vi om den rike mand og Lasarus. Her er to menn. Den ene var rik paa verdens gods og levede i herlighet og glede. Den anden var kasted ned ved den rikes dør fuld av saar og maatte leve av de smuler som faldt fra den riges bord. Det er stor forskjell paa at vere rik paa verdens gods og at vere rik i Gud. Levetiden hvernede er bare en kort tid, men evigheten blir der. Aldrig ende paa. Hvem er klogest, den som velger at følge Jesus, eller den som velger verden? Den første gaar ind til det evige liv, den anden til den evige pine. Disse to menn var under den samme livs lov—støvhytten maatte legges ned og de maatte reise herifra. Da den rike mand aapnede sine øine i helvede saa han Lasarus i Abrahams skjød—da raapte ham om en draabe vand for at leske sin tunge, men fik den ikke. Abraham svarede: “Søn, kom ihu at du fik dit gode i din livstid, men Lasarus likesaa det onde: men nu trøstes han og du pines.”

Dette “Kom ihu” er at svert ord. Kan der vere noget saa haart og tungt some det at komme ihu naar der er ingen redning mer. “Kom Ihu” da du sat paa et eller flere møter og Guds aand kalte dig og du svarte ikke bent nei. Kom ihu dine anledninger disse mange aar da du har hørt Guds ord men lukket hjertet til.

Og du some har det saa godt i verden og har saa fult op av alle ting og lever saa et pent liv, og vil saa gjerne at folk skal se op til dig som en god kristen, men ikke har liv i Gud—du vil ogsaa komme ihu alle anledninger du har spilt. Du vil komme ihu—men forsent.

Det er saa tungt at se alle disse mennesker rundt omkring som gaar og hører Guds ord i aarevis, arbeider i kirken og andet kristelig arbeide, men har hjertedøren lukket til paa insiden og saaledes holder Jesus ude. Holder du ved denne modstand vil du tilsidst aapne dine øine i helvede, og some den rike mand raape om en draape vand for leskning av din tunge.

Kjere folk, kom ihu at Jesus staar enda med aabne arme ferdig at ta imot dig. Det er endnu naadens dag for dig. Hvorfor vil du heller gaa fortapt og gaa ind i den evige pine? Du kunde jo faa gaa paa gader av guld i det nye Jerusalem og faa se Jesus med utildekket aasyn. Der er der hverken synd eller sorg mere—alle disse ting er vegne bort. Kom ihu at Jesus var ogsaa nagletil korset for din synd saa den er betalt.

Du har bare at modtage den fullbrakte frelse. Det er godt at leve i verden og have fred med Gud i sin sjel, saa lad komme hvad som vil, lad os alle mødes der hjemme. Men “Kom ihu.”

G. G. Gabrielsen.

Gud er ikke grusom. Men det er grusomt aa leve uten Gud.—Ronald Fangen.

Et folks holdning overfor jødene er maalestokken for dets kulturelle modenhet.—T. G. Masaryk.

Alt godt som skjer i verden, det skjer og fortsettes og fullendes gjennem bønn.—Luther.

Den rette beder strider med Gud i bønn og seier — derved at Gud seier i ham.

—Søren Kierkegaard.

Topic of Interest

Thankful Always

At this time of the year when the fruits of the soil have been gathered in for another year, it is good that a day has been specifically set aside for the giving of thanks. This has not been done for the purpose of limiting our gratitude to one day, but rather that by the special call to Thanksgiving on this one day we should become so mindful of God's blessings to us that we should be thankful every day for His sustaining and protecting mercies.

Some folks seem never to be thankful, not even when unexpected and undeserved favors come to them. How wicked and cold such wretched hearts must be who cannot be warmed to thankfulness by the goodness of God! Let us remember, too, that thankfulness that is genuine, may be expressed by the lips, but must come from the heart. Wherever it is only a formality it is empty. Even a polite thanks is a stale and lifeless thing unless it bears to us the fragrance of gratitude come to flower in the heart.

Most of us are thankful when good things come to us—good crops, prosperity, good prospects for the future etc. Certainly we ought to be. But God would have us be thankful also when things are not so rosy. "Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." (Eph. 5:20). Giving thanks always! How can we? To give thanks we must be thank-full. How can we be thus when crops fail, sickness comes, misfortunes cross our paths, and everything seems against us? Christian gratitude is not a shallow fair-weather plant. Its roots go deep—way deeper than the top crust of outward circumstances which often dries out. Its roots go deep into the never-failing promises of a faithful God who becomes our Father and makes us His children through the salvation that is in Jesus Christ, in Whom all His promises are Yea, and Amen.

Whatever betide us, may our faith be so grounded and rooted in Christ, and God's promises through Him that thankful hearts overflow, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." —A. K. H.

W.M.F. RECOMMENDATIONS 1947 Convention

1. That the W.M.F. continue to place major emphasis on a Christ-centered program and that all regular Ladies' Aid meetings be devotional in character.
2. That we be more diligent in our prayer life and in the reading of God's Word, in order that His Will may more readily be accomplished in us, with us, and through us, personally and as an organization.
3. That we take a firm stand against the use of all intoxicating liquors, harmful amusements, and anything that tends to break down the moral and spiritual life of our people, and support the activities of all Christian temperance work.
4. That we encourage the use of Christian films in our congregations.
5. We recommend that the W.M.F. members study the plan put forth under the Christian Nurture Department for having a travelling parish worker among the children of our district and that the W.M.F. take steps to further this work.
6. That reminder sheets be issued each year by the executive.
7. That all Ladies' Aid presidents be prompt in sending in triplicate cards according to the date on them.
8. That the deaconess cause be more stressed within our district.
9. That the W.M.F. president's report be presented at the joint opening session of the convention.
10. That all circuits endorse a Workers' Conference yearly.

Be it resolved that we give thanks to God for the privilege of meeting

WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

TEMPERANCE

The following paper was given at our convention by Mrs. K. C. Grun-dahl, Camrose, Alberta, and by special request, she has submitted it for our W.M.F. page. Here is good material for a temperance program in your Aid. Who could sit passively by and do nothing for the cause of temperance after reading these revealing paragraphs?—Editor.

Ephesians 6:10-18

To me it is certain that there is no greater evil in the world than the forces of evil banded together in the liquor industry. The 11th and 12th verses of this scripture seem to apply directly. For the liquor traffic is surely a wile of the devil, and, as we look at the power and position of King Liquor in the world today, we know that we fight the mightiest of evils. And yet so many of us, even Christians, sit back and look at the situation with a shaking of our heads and the statement on our lips, "My, isn't it terrible," perhaps even with folding of our hands, not in prayer so much as in submission to the idea that things are so bad we cannot do anything to remedy it. And so we find in Canada, as in the United States, just a few here and there who have caught the vision of a fight to be fought, who are making a sincere attempt to rally our church people into a mighty army to stand against this devilish power and drive it from our homes, our communities, our nations, yes even the world.

Thus has come into being temperance organizations under various names, such as, United Temperance Forces, Associated Temperance Forces, and perhaps best known to our women, the Women's Christian Temperance Union (WCTU), and organization of all Protestant women banding themselves together to more effectively work for temperance. Our WMF also is doing work in temperance through the Christian Nurture department by encouraging education. Education is important but that is only a means to an end. Educating people in temperance is just the first step—a passive one, but we must engage in the active step also.

When a disease such as poliomyelitis rages in epidemic form, as it has just recently, do we calmly sit around and talk about it, with much commenting on the results as they have been in the past and will be in the future because there is nothing to do about it? No, public opinion demands that something be done about it. The education on the seriousness of the problem produces activity to the extent that the people insist on fighting it. They give of their time, talents and money.

Perhaps we should ask ourselves this question: "Have we become aware of the seriousness of the liquor traffic? Or have we failed even in that first step of educating our people so that by our carelessness of presentation and our own indifference the people have not demanded an active part in a fight against this evil?" I am not too familiar yet with the situation in Canada, but, when I am told that in all of Alberta there are only 425 women in the WCTU, I am convinced that Canadian women, at least in Alberta, have not been aroused to activity. There are 801 women in Alberta belonging to the WMF. In the whole Canada district WMF there are 2,174 members. Why shouldn't this entire group of Lutheran women be interested in this vital cause. Can it be possible that we are more interested

mothers and daughters together, around the work of our beloved church and that we consider it a privilege to be a member of an organization through which we can make our lives count for time and eternity.

That we extend our thanks and appreciation to our retiring president, Mrs. G. Hendrickson, for her untiring and consecrated work, and to Mrs. L. Foster and Mrs. G. Hoyme for the splendid service they, too, have rendered; to Mrs. M. Dale, who through her Bible studies has helped us to see the beauty and the majesty of the songs of the Bible, and to all others who helped to make this convention a blessing.

That we extend to Grace United Church our thanks for the use of their church during our convention.

That we extend to Zion Lutheran Church our thanks and appreciation, for their kind hospitality.

Respectfully submitted,

in fighting cancer and poliomyelitis which has power only to kill the body? Can it be possible that we aren't interested in stamping out alcoholism which is killing thousands, yea, millions of bodies and souls?

As I am told of these many souls going to eternal damnation, I'm reminded of a story told, I believe, by a missionary. It was a dream. She was sitting in a beautiful secluded spot not very far from a great highway. Several of her friends were with her, and they were having a nice social time together. In spite of the seclusion of the spot, the beauty right at hand, and the fine fellowship, they could look over to this great highway which was teeming with people, young and old. These people were all going in one direction; all were laughing, talking and seeming to have a grand and glorious time. But that wasn't all of the picture. This marching mass of people suddenly found themselves at the end of the road; the road ended in a cliff. Over the edge of this cliff they all hurtled, cries and screams piercing the air. The crowd on the road was so busy having a good time they didn't even hear the screams of those a few feet ahead. But what of the group sitting on the sidelines. They saw it all, but it did not stir them to action.

The one who told this story never forgot the message it brought her. I have never forgotten it either, and, as I have used it in this message on temperance, I hope you may not forget it. For it is also a picture of our indifference as we sit so oftentimes silently by while children, young people, and older people are going, by way of liquor, over the precipice into hell.

When I was asked to bring a message on temperance to the District WMF convention, I felt that I had a very good reason to refuse. I quickly replied that I really knew nothing about the situation in Canada. Your president, however, was not at all impressed by my strong and plausible attempt to avoid the assignment. She was sure that some information and suggestions could be brought to Canadian women through an understanding of the problems of liquor control in the United States. That thought struck deep into my heart, for, although I have lived in Canada only since the first of this year, I have come to love your people and country to the extent that I feel a keen desire to help you avoid some of the pitfalls which are proving so tragic to my people.

Facts and figures have a story to tell that cannot often be told adequately in mere words. The U.S. drink bill for 1946 was \$8,700,000,000, amounting to about \$65 per capita. In 1945 the bill was \$7,800,000,000, which tells us that in one year the cost of liquor consumption went up almost a billion dollars. In Canada, the drink bill for 1946 was \$426,000,000, or about \$35 per capita. For 1945 the bill was \$373,990,000, showing that in one year there was an increase in liquor cost of \$50,000,000.00.

These are just figures for liquor consumption. What about the cost in crime, unemployment, broken homes, institutions for the mentally and physically diseased through liquor? One of the outstanding arguments given by the industry for its importance and even existence is the amount of taxes which returns most of this to the provinces and the nation. But of what purpose is that when we must spend many more times what we receive to pay for the crime, accidents and crippled lives that result? Permit to illustrate. The U.S. accident cost was \$5,000,000,000.00. One writer credits one quarter to one third of that to liquor (to me that is very conservative). The crime bill was \$15,000,000,000. Some authorities place 25 per cent to 50 per cent of this to the credit of liquor. This bill is 15 times the annual cost of all our churches and church supported institutions. Then there are the broken homes. The divorce rate has been going up until the national average is about two out of every five marriages ending in divorce. Some states have three out of five and a few go even higher. As a result the child welfare agencies and children's homes are swamped with homeless and unwanted children.

One could go on with figures, but I trust that these give you a picture of the seriousness of the situation. Now you wonder what has brought about this tragic condition, especially as we have known it in the States. It can all be summed up in one word, advertising.

Perhaps you will have a difficult time understanding how liquor advertising can develop into anything as alarming as what has been pictured. Let me give you just a brief outline of what advertising is meant to do:

1. To make the public liquor conscious.

2. To make them think that drinking is smart.
3. To make them think that it is a necessary part of hospitality or social life.

What person, especially young person, is not interested in knowing "how to win friends and influence people." The brewers know this and they have come right out with their idea on a way to help young people. In 1932 they made this statement, "Not one-tenth of one per cent of American youth know the taste of real beer. We must educate them." So they launched out on their advertising campaign a few years ago to do just this very thing, and they have done a marvelous job of it. Advertising is directed toward the youth. Their slogan, however, is moderation. They aren't encouraging anyone to drink more, but for everyone to drink in moderation. They know that the sot in the gutter is no credit to them, so they are trying to make moderate drinkers, respectable drinkers out of all. Of course we know that no brewing industry need encourage or discourage more than moderate drinking, for one drink leads to another, and the chronic alcoholics are recruited from the moderate drinkers. There is just one remedy for alcoholism and that is total abstinence.

May I just picture for you the results of liquor advertising as we have seen it. Meanwhile you can think of your own country and decide for yourselves whether this is what you want. Whiskey, beer and wine signs are on billboards which are displayed on buildings, street corners, and along all highways. The advertisements are large and conspicuous on every city street from windows and above the entrances to drug stores, grocery stores, restaurants, gasoline stations, recreation parlors, etc. Beer, wine, and whiskey commercials come over the radio, and even good sports, music and news programs are being sponsored by liquor concerns to put a refined atmosphere on the product. They stress that "moderation makes for gracious living." Many of the daily newspapers and a large number of magazines of national circulation have pages of fascinating advertisements. The magazines of Time, Life, and Fortune had 810 pages in 1946 which brought the publisher \$8,000,000 revenue. It takes men with conviction on this matter to refuse to print liquor advertisements. Circulation for these magazines alone is 7,000,000. Think of the number of children and young people reached, and since these advertisements are worked out in color and clever art work, they attract the eye of all in the family, even to the smallest child.

Until just recently Canada has been fortunate to have government controls on liquor advertising. The time has come, however, when you must be interested and alive to legislation which will change the restrictions. Already the Dominion has repealed the restrictions on advertising over the radio except that there is still provincial option. You, no doubt, know what decision your province is taking in this matter. If you don't know, you had better find out. Speaking for Alberta, I am happy to say that Premier Manning has taken a stand against any radio advertising of liquor in the province. Such a stand deserves our commendation by letters individually and as church and temperance organizations. If the opposite stand has been taken in your province, you should assume the responsibility of using the same means to protest. Silence in that case would be acquiescence on your part. The Alberta government has also assured us there will be no "mixed drinking" in hotels of larger cities, and cocktail bars will not be opened.

(To Be Concluded)

The Gospel is not a problem to be solved, but a gift to be received.

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